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CALEBS INTEGRITY

In following the LORD fully,
IN
A SERMON Preached at Saint
MARGARETS *Westminster*,
Before the Honourable House
of COMMONS, at their
late solemn and publick Fast,
Novemb. 30th. 1642.

By RICHARD VINES, Master
of Arts of *Magd. Colledge in Cambridge*,
and Minister of the Gospel at *Wed-*
dington in the County of
W A R R.

Et facere, & pati fortia, Christianum est.

L O N D O N,
Printed by R. L. for Abel Roper, at the signe of
the *Sun* against St. *Dunstons* Church in
Fleetstreet, 1646.

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London in the County of

WARR.

In Honour of our Father Christ Jesus.

LONDON,

Printed by R. E. for the Right, at the Sign of

the Angel, in the Church in

St. Dunstons, 1642.



HONORATISSIMO,
GRAVISSIMOQVE

SENATUI PARL. DOM. COM.

HANC SUAM QUALEM-

CUNQUE CONCIO-

NEM HABITAM

APUD EUN-

DEM.

IN ECCLESIA SANCTÆ

MARGARETÆ,

APVD WESTMONASTERIUM,

SOLENNI, MENSTRUORUM JE-

JUNIORUM, DIE NOVEMB.

ULTIMO, ANNO 1642.

EX OMNIBUS, QUI

SACRIS OPERAN-

TUR, IN AGRO

WARWICENSI,

MINIMVS.

D. D. D.

RICHARDUS VINES.



HONORATISSIMO

GRAVISSIMO

SEMPER PARL. DOM. COM.

HANGSUNG QUAIEN

CONGREG. CONCIO

DEM. HANJIAN

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DEM.

IN ECCLESIA SANCTA

MARGARETAE

ABD. WESTMONASTERIUM

COLLEGIUM INSTRUMENTUM

LIBRARIUM, DIE 20. JUNII

ULTIMO, ANNO 1842.

IN OMNIBUS, QUI

CRISTO OPERANTUR

IN AGRO

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IN

D.D.D.

RICHARDUS NINES



CALEBS INTEGRITY

In following the LORD fully.

OR

The Pattern of a godly Man, going
upon a dangerous service, or at a
desperate point.

NUMBERS XIV. XXIV.

*But my servant Caleb because hee had another Spirit
with him, (or in him) and hath followed me fully, (Hebr.
hath fulfilled after me) him will I bring into the Land
wherewith he went, and his seed shall possesse it.*



He History whereof this Text is part, Verse 1. & 9. & 11. & 22.
is a Narrative of one of the murmur-
ings of the Israelites, which famous
sin of theirs is exprest in some variety
of style, being elswhere called Tem-
ptation of God, or ~~upon~~ people provo-
cation, or imbittering of God, & sometime rebellion,
which is a sin incident to a people that are under promise,
or an expectation of good from God, and yet withall,

so encountered with temptations and obstructions of their hopes, ~~we~~ after leave, that they cannot unto themselves by faith reconcile the promise, or tender-
 ness of God with his present providence and dispensa-
 tion towards them, his footsteps being cloudy, and his
 hand heavy: ~~whereupon~~ their spirits are even by his
~~probationary~~ ~~scourges~~ ~~measured~~ ~~against~~ him, as if hee
 neither regarded his own truth, nor their sufferings.
 And God again is embittered against them for their un-
 belief in him, their jealousie of him, their discontents,
 thought or vented against him, for God would not
 have the people of his Covenant, because they are in
 straits, to question his respect to them; no, though they
 be between *Pharaoh* and the Sea, at point of perishing:
 But if his present hand make them cry, *Alas, for the day*
is great, It is even the time of Jacobs trouble, (and who
 will not shrink at the first putting his feet into cold
 water) yet to over-believe sence, and adde with all, *but*
he shall be saved out of it. This murmuring was the
 Tenth, the greatest, and of the heaviest consequence.

1er:30.7.

The Tenth, so God himselfe numbers it, who, as
 hee keeps a Book of every mans particular sins (as the
 phrase of blotting out imports) and whereof every
 mans conscience is a counter-part, so it appeares hence
 that he keeps an exact account of our Nationall rebel-
 lions and provocations, *Verse 22. They have tempted me*
now the tenth times.

The greatest, for besides that it is after time, and the
 repetition of a sinne makes the latter to ~~nomine~~ the greater,
 (*Ezra 9.14. Should we again break thy commande-
 ments.*) I say, *absque hoc*, their other murmurings a-
 rose upon their want of flesh, bread, water, or some
 dislikes of some particularly *oeconomy* of God over
 them:

them: This strikes at the root, at the throat of all, for now being in *Paran*, or at the Mountain of the *Amorites*, in the very borders of the Land of their rest, ready to put in their sickle to reap the promise made to *Abraham* so many hundred yeares before. They so undervalue and dishonour Gods rest made over by deed of promise unto them long ago, and now ready to be given by livery and seisin into their hand, that they preter a slavish life, nay, a grave in *Egypt*, before such an adventure, *Would God that we had dyed in Egypt*, Verse 2. *Or would God we had dyed in the Wildernesse*, any grave would serve their indignation, rather then they would put on for this inheritance; and haply they thought (as wee sometimes doe in like case) that this Land being in promise, it should have dropt into their mouthes, even without their opening them, and not have been a Land of conquest as well as promise; for so wee fancy, that promises must fulfill themselves, even though wee be not in capacity of them, or contribute not to serve Gods command or providence in the way of reaping them.

Chap. 12. 16.
Deut. 1. 20.

And what was the consequence? God was provoked, and in his wrath swore an oath exclusive of this people; led them off the borders of the Land, a forty yeares march in the Wildernesse, untill all the Mutineers (all above twenty yeares old at their going forth of *Egypt*) fell therein. Upon which account, not a man of that great people (except *Caleb* and *Joshuah*) of much above sixty yeares of age came into *Canaan*.

Now if these things be our examples, *tauta tauta hui*; 1 Cor. 10. 6. then it is but laying the scene among our selves, and the result of it will be this; That if after all our other

Na-

Hag. 1.2.

Nationall provocations of God, for which wee have long deserved, that the hand should write upon the wal, *that God hath numbred our Kingdom and finisht it.* Wee should be brought to the borders of that long prayed for rest from our yokes and burdens in Church and State, and then prove, as I may so say, run-awayes from *Edge Hill*, and stumble at the threshold, despising the offer, cancelling our former prayers, scandalizing our selves, saying, *The time is not come, the time the Lords house should be built*, and so wish for Captains that we may return into *Egypt*, as this people, *verse 4.* Might wee not feare such another oath of God against us, and such another pilgrimage of our selves in the Wildernesse of our own misery, untill our carcasses were all false as theirs.

The occasion of this mutiny was, Twelve Princes or heads of the Tribes, were sent out to discover the Land, they went, returned, and reported, but these Twelve were not all agreed of their verdict, they were ten to two; The ten spoke their carnall feares, nothing but walled Towns, warlike people, *Sons of Anak*, the Land indeed is good, but like the garden of the *Hesperides*, Dragons keep it; not a word or syllable of Gods Covenant, Promise, or Presence, to counter-balance or make rebatement. The people are drawn after them and embittered, they cry out that God hath betrayd their Lives, Wives, Children to manifest ruine, and to *Egypt* they will back again.

Numb. 30.30,
31.Cum Cap. 30.
31, 32, 33.
Cum Cap. 14.
8, 9.

The two, *Caleb* and *Ishua*, controverted the ten, and protested, We are not able to say the ten, wee are well able saith *Caleb*, they are stronger then wee say the ten, they are bread for us say the two; we are *Pismires* and *Grashoppers* to them say the ten; the Lord is with us, fear them not say the two; they are fenced in with wals,
and

and Giants say the ten ; their shadow is departed from them say the two ; This was the contestation ; but the Noes carried it , and though *Caleb* and his fellow plyed the people with Gods presence, power and promise, and with the experience they had had of him , yet they got no heat into them, but the heat of insolency & rage, *All the Congregation had stoned them with stones*, Vers. 10 Spirituall arguments to a carnall heart, are but warm clothes to a dead man; when men have once a prejudice against God, as if he would be false to them ; and think their faith in his promises will be but a snare to engage them into ways destructive of themselves , then it's no oiling of a wheele so skotcht: for it is a sure rule, hee that hath no faith to make use of God , would by no means have need of him. When this people saw the great worke which God had done upon *Egypt* , then they believe ; *Exod. 4. 31* the faith of a carnall heart is laid up in present sense or evidence of Gods hand; but while the *Anakims* are alive, God is no body to them; a hard heart will not bring up former experiments of God , to charge new dangers in the face, for though faith *Moses*, you have seen so much of God already , yet in this thing yet did not believe the Lord your God. On the contrary, *Caleb* values God alone against all that can be said , and makes the Giants but Pismires to his faith, by setting God by them, of such down-right is God to a spirit of faith in that very thing wherein to an unbeliever, he doth not so much as stirre, much lesse turn the beam.

So much for the survey of the Suburbs of the Text, whereby you already do perceive, that here is something that is proper to the Meridian of our own case.

And now I am at the words, which are an exception of *Caleb* out of the number of them , whom God by

B

oath

CALEBS Integrity in following the Lord fully.

oath peremptorily excluded the Land of promise for their Rebellion, and therein we have,

1 Gods testimony of him.

2 Gods promise to him.

1 Gods testimony of him. $\left\{ \begin{array}{l} 1 \text{ He hath fulfilled after me.} \\ 2 \text{ He had another spirit with him.} \end{array} \right.$

2 Gods promise to him. *Him will I bring, &c.* and therein,

1 The assignment of Cales plot, the Land he feared, or that part of it into which he went.

2 The ground of that promise, because *hee had another spirit, and hath, &c.*

3 The entaile of the promise, or the inheritance upon his seed. *His seed shall possess it.*

I begin with Gods testimony of this servant of his, *He hath fulfilled after me*, which after this time you may observe to be set as a mark of honour upon this man: inasmuch as when his name is named, this character signifies him, *He that followed me fully*, in like manner, as that brand sticks upon the name of *Ieroboam*, *Hee that made Israel to sin*.

Deut. 1. 36.
Ios. 14. & 6. &
abbi.

I list not to vex the words. The Hebrew being *והיה* *perde*, *hee hath fulfilled after mee*, answered with *והיה* *אנא* *אנא* *אנא*; in the new Testament, *ὅταν* *πληρωθῇ* *ὑμῶν ἡ ὑπακοή*; 2 Cor. 10. 6. *when your obedience is fulfilled*: but I will not stand to rub that care, which will yield me no more corn then the Translation hath beaten out. *He hath followed me fully*; as if the Lord had said, *he hath stuck close to me*, and improved the businesse under his hand, howsoever successlesly as to the people, yet dangerously as to himself for my sake, & managed it to the best advantage of my honour, by valuing me, my promise, preface, power, against all Objections made by humane

humane wisdom; or Objections laid by humane power.

Let us now see what the Text holds forth unto us, and that Honey is best, which runs freely from the combe; we must not commit rape or extortion upon the Word of God, a sin too frequent in our times, by such as are most zealous for their party, for how many doe *παρτερεύειν τὸν λόγον τοῦ θεοῦ*, *comparari verbum Dei*, as the Apostle speaks, dashing and mixing as Hucksters doe their wares, adulterating the pure word with their own crude fancies, and so uttering and venting it abroad into the world, to the great scandall of Scripture it self, godlineffe, learning, and ingenuity.

The Observations that offer themselves willingly are these.

1 *That God makes great reckoning of, and gives speciall testimony unto such his servants who fulfill after him.* My Servant Caleb hath fulfilled after me.

2 *To fulfill after the Lord, proceeds from another spirit than the unbelieving Israelites are acted with all.* Hee had another spirit with him.

3 *Such shall not lose by the hand, who out of a right spirit do follow the Lord fully.* Because, he had, &c. him will I bring into the Land, &c.

For the first, it is not *Caleb's* commendation onely, but every mans duty also, who bears this style, *My Servant*. You heare that *Solomon* who out of compliance with his wives, tooke in also, as I may say, Concubines to Gods Temple, is therefore charged, *1 King. 11. 6.* *Not to have fulfilled after the Lord*; and *Iehu* who out of compliance with that policy which proved fatall to that Kingdom, not casting out that *Ieroboamiticall* Idolatry in being, is likewise charged, *2 King. 10. 31.* *Not to have observed to walk in the Law of the Lord with all his*

heart : both of them are taken as defective in this duty, hee that tooke in more, and hee that cast out lesse then might answer the leuell of Gods order of worship, and judge the same in other cases. For it is plain by our Saviour his frequent and instant importunity, that his people must deny, lose, sell, forsake, hate all, not onely all sin, but all dearest things of this life, which are lawfull, necessary, and (out of the case of impediment of our following of Christ, and their competition with him) worthy to be sought or enjoyed, which can import no lesse then this duty of *fulfilling after the Lord*.

Nor are these meerly Evangelicall counsels to some perfect men, but obligatory of all Christians, otherwise that weight could not be laid on, which is, *Whosoever doth not this cannot be my Disciple*. And indeed, as the Philosopher saith of privation, that it is one of the principles of naturall generation, so is self-deniall and the whole sale of all for Christ, it is the first lesson, howsoever it be last that is well learned, being the only *removens prohibens*, that which removes all impediments of our fulfilling after Christ. And as the times of Christ, opposite to the institution of the Gospel did require the inculcation of this Point, so ours, opposite to the restitution of Gods worship to it's native simplicity, do bespeak the same, being such, *In quibus animus firmare oportet constantibus exemplis*, as he in *Tacitus*.

For the opening of this Point, we shall consider,
 1. What ground-work is requisite to be laid in a man, that he may fulfill after the Lord:

2. What it is to fulfill after him.

3. Why we should fulfill after him.

For the first of the three, I shall acquit it in foure things, of which the second will rise out of the first, the third

third out of the second, the fourth out of the third.

I The first and indeed the root of all the rest, is this, that there be in a man a principle of saving faith, closing with Christ to secure the present and finall estate of the soule, or the ground-work of sound Regeneration and conversion to God; there may be many workings or gifts of the Spirit of God in and unto men, in whom there is not a spirit uniting to Christ, and there is a dogmaticall faith of holding the truth in opinion and assent which is not justifying of the person by reception of Christ; now there must be such a spirit, and such a faith as may carry the soule out of it self for subsistence, and above it self in operation and working, so that God may be *adw & est*, from whom and unto whom the soule doth act, and then it will follow, that hee that hath cast his soule on Christ by faith, securing the mayn estate thereof, shall the more easily cast away his life, estate, &c. in a particular cause for him. Hee that through all the pangs and struglings of the new-birth, discouragements at the weight and height of his sin, oppositions of reasonings, delusions, and flatteries of self-righteousnesse, violence of hell it self, hath shot the mayn gulf and hath landed in Christ, shall with more facility lay aside his lesser, his outward interests for him, for it is a terrible thing for the stoutest heart alive to look such a danger in the face, as for ought hee knows may at one blow kill him and damne him, or in a moment, send him both to his grave and Hell, it makes a man follow the Lord fully, when he obeyes the Commandement by the same faith, whereby hee receives the saving promise, and offers up Isaac by the same faith, whereby hee got him, that is, to obey and suffer by a justifying faith, as they, *Heb. 11.* whose acts there expressed, were

Gen. 22. 12.

not most of them justifying acts, yet done by a saving and justifying faith, for so it is the same hand which shuts and closes upon the gift and opens it self to work. And yet I must needs preoccupate an Objection, and grant that *Abraham* who believed the mayne promise without staggering, shewed some trepidation, when he conceived himself in danger of his life, *They will kill me*, faith he; but that is but the encountring of sence with faith, which sence fights sore against faith, when it is upon it's own dunghil, I mean in a sensible danger, natures retraction of it selfe from a visible teare may cause the pulse of a Christian which beats truly and strongly in the mayn point, *the state of the soule*, to intermit and faulter at such a time; but the Needle will return to the true point again upon self-recollection, *That godlinesse hath the Promises that belong to this life and the life to come*: as for such men whose hearts are not ballast with grace; no marvell if they ride uncertainly and are up and down in rough water, for though in fair and easie weather they may keep tune and time, yet it will be no wonder if they ring their bells backward when things begin to be on fire, *Religio religat*, Godliness binds fast.

2. The second is, That a man affect God himselfe, and account him his great reward, and this is the immediate effect of saving grace and faith, to bring the soule into the esteem and acceptance of God himself for our *spātor' enāōi*, or chiefest good; it is true those Promises, *I will call for the corn and increase it, and will multiply the fruis of the Tree and of the Field*, are blessings and benefits of his Covenant, *Ezek. 36. 29*. And *bleſſed are the people that are in such a case*, *Psal. 144. 15*: but the main Promise of the Covenant is, *I will be their God and they shall be my people*, and then saith the Psalmist, *Ibīd.*

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Yea blessed are the people whose God is the Lord : That which we call *amor amicitia* or *conjugal* closes with the person, and not onely with benefits. The first Commandement shews that this is the most naturall order, first, to have God for our God, and then and thence to performe other duties. Servility when one is awed from sin, or driven to duties by the whip, and mercenaries when one is drawne by meere benefit or reward, are the bane of following the Lord fully : He that parts with sin as a slave, parts with it and loves it, and will in the calme gather up again that which he cast over-board in the storm, and he will perform duties and hate them : He that follows God as a mercenary will no longer *uti Deo*, then he can *frui mundo* : He will use him while he can serve himself of him. Duties and sufferings are irksome things without that *suave condimentum*, the love of God himselfe. I know the opinion of merit with God or men sweetens sharpe duties and sufferings to some palats, but that is but *dulce venenum*, a sweet poyson to all we do, it frustrates our very Fasts, *Did'jee* Zach. 7. 3. *at all Fast unto me, even unto me?* Was it not an argument of an excellent spirit in *Moses*, when God offered him the benefit without himself or his presence, *Exod.* 33. 2. *I will send an Angell before thee, and I will drive out the Canaanites, &c. but I will not go up in the midst of thee*, and this was the reason, I shall but consume thee if I do; what a faire offer was this, and what a reason of Gods deniall of his own presence was that, and yet *Moses* could not be content with it; *For if thy presence goe not with me, then carry us not up hence.* *Exod.* 33. 15. Let us be here in the Wildernesse under thy Cloud, rather then possesse a Canaan without thee.

3 The third is, To value Gods interests in any busines under

Numb. 14. 12.

under our hand, more then our owne, his Gospell, his cause, his glory, and this rises out of the former; for he that loyes God himselfe, above himselfe, will value Gods interest above his own. It is the property of a sincere heart to observe; what share God may have in any action or duty to which hee is called, and to distinguish and abstract it from his own. Wee have a famous instance in *Moses*, who was offered a private fortune, even by God himself, *I'll make of thee a great Nation*, greater and mightier then they; no (saith he) Lord, thou wilt be a loser by it, and thou shalt run the hazard of thy honour; and surely as God was displeased with *Balaam* for going, though he bad him go, so the Lord would not have taken it so kindly of *Moses*, if hee had taken him upon the offer hee made in a time of his heat against his people; nothing makes a man eccentric in his motions so much as private respects; hee that hath an habituate by-end, hath as it were a nayle in his foot, and though he may go well enough in soft ground, yet hee wilt halt when he comes in hard way: If ever in any great busines God did intwist his own interest with ours, it is now in purchase, and if there be any that could be content to sit downe in the settlement of their liberty and property, without further care of Religion, and to dwell in seiled houses, while the house of God lyes waste: let mee put them in mind of *Reuben and Gad*, who being seated in their plot, would yet march on to see the rest of the Tribes settled, as well as themselves, before they would sit down; and sayth *Moses*, if you will not do so, ye have sinned against the Lord, and be sure your sin will find you out.

Numb. 32. 18,
& c.

4 The fourth is, To be able to perish for God, and this rises out of the former, for he onely can lay himself out

out for God, that can lay up himself in him: And it is a point of great ability, *I know how to be abased, how to hunger, I can do all things. Phil. 4. 12.* Let no man say, Paul thou must hunger and be abased, it is a matter of necessity, nay, but yee see he makes it a point of ability in him, that he can be in a necessitous condition; a man shall never be quiet nor at point, till hee can lose himself to save himself, as Christ speaks, and perish to live, for he shall be daunted at every alarum of ill tydings, fearfull of the shadow of the Crosse; every danger in a duty awes him; every frown of a great man dastards him, untill he can perish in his reputation, and be vile, more vile, yet more vile for God, or can come to that, *They would not be delivered.* Heb. 11. 35. It was the greatest heart-breaking to Paul when his friends in affection to him, would have sought him out of his own danger, *Acts 21. 13, 14.* And this ground-work being well laid, you may easily see how possible and probable it is, that such a man should follow the Lord fully, especially in the matters of God and of Religion, wherein many excellent *Romanes* to their Country and true Patriots, prove very truants and heavy slugs.

I come to the second thing, viz. what it is to *fulfill after the Lord*, or who may be said to do? And this I shall briefly run through.

1 More generally.

2 More particularly.

1 For the more generall explication of this point, *To fulfill after the Lord.* 1 Excludes partiality in the Law of God and takes in integrity. Partiality is either in the negative part of the Law, and that is when a man casts off some sins, & hath some other, one at least, *in deliciis*; or in the affirmative part, when he plows here, & makes

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a bawke there; this cannot be following fully, for that consists in integrity of averſion from ſin, and of converſion to God, *quoad aſſenſum & conatum*. 2 It excludes ſiniſterity of ends, and takes in ſincerity; for the Scripture brands it for an emptineſſe of fruit, when a man brings forth fruit to himſelf, *Hof. 10. 1. Iſrael is an empty Vine, he brings forth fruit to himſelf*. 3 It excludes lukewarmneſſe and takes in zeal, not that preternaturall heat, miſcalled zeal; for that is a diſeaſe rather than a grace; zeal ſhould eat us up, but not eat up our wiſdome, nor ſhould pride eat up our zeal. 4 It excludes the meere forme of godlineſſe, and takes in power; for form wants the chief dimension of holineſſe, which is depth and ſubſtance; therefore thoſe follow not fully, that run before the commandement in outward form, but walk not after it in morall piety. 5 It excludes withdrawing and takes in conſtancy, for *משלים & עוֹלָם יֵלֶךְ אַחֲרָיו*, to follow fully, and go on to the end, are much at one; hee that walks fully after the Lord, walks finally after him. But this fulfilling after the Lord, doth not neceſſarily require legall perfection, as to exclude all ſin out of the perſon, or his ways, for wee heare of none beſides the two Adams, in whom it might be ſaid *אין ישי אַמָּרְיָה*, there is no ſin; though it was ſaid of one; and may be of other true Iſraelites, *אין ישי דִּינָה*, there is no guile, or predominant hypochriſie; Neither doth this fulfilling after the Lord, exclude inequality, and take in the ſame meaſure as neceſſary in all, for the fulneſſe of two veſſels, doth not infer the equality of them; God hath differently tallented men with grace, parts, means, opportunities, and he doth not require him that hath but one talent, to put forth five.

2. For the more particular explication of the point,
and

and first, who fulfils after the Lord in duties of obedience, and that is when a man walks;

1, Universally in compliance of heart and endeavour to the whole rule, clipping off industriously no part of that service which beares Gods superscription upon it, though it may be to him harsh and unpleasant, yet the command of God shall both awe and draw the heart unto it, for that word, *I am the Lord thy God*, makes every Thou shalt of his, and every Thou shalt not, acceptable to a godly man, and this is to walk *as a picture*, fully.

2 Freely, though no rod be holden over us, the Laws curse is the Imprest shilling to force a servile spirit, but the love of God is the byas of a voluntiere. Grace is that whereby God is free in giving to us, and grace is that which makes our hearts free in obedience to him, and this freeness of spirit will be most seen, when there are most rubs in the way; for then he that moves by outward poysses will stick and be dull: as when a bowle runs up hill every rub slugs it, but when it goes downe hill a rub quickens it; a free spirit is enkindled by that which quencheth another man.

3 Satisfied in part with duty, and with the conscience of sincerity and exercise of his graces therein, though successe answer not; what a joyfull man was *David* when he and his people had offered so willingly the materials of a Temple, though he might not build it, *1 Chron. 29*. What pleasure took *Paul* in infirmities and reproches for Christ, when the strength of Christ was perfected in his weaknesse, *2 Cor. 12. 10*. And this is that satisfaction wherein a good conscience findes some rest, when a man can pray, can believe, wait and speak for God, though the successe and event answer not his duties or desires, a good heart is loaden with the very burden

of duty, and finds ease when it is sincerely discharged, let the issue be as it will,

4 Independent upon, and unrespective unto the eye and account of men, and that, 1 Though equals interested as well as he do desert him, as the ten did *Caleb* and *Joshua*. 2 Though the people misconstrue him, as these did them; he that walks by mens countenance or eye, steers by a Planet, and not the Pole-Star.

2 To fulfill after the Lord when impediments lye in our way, and crosse winds carry us from the Port, is,

1 To reckon upon God with us, against all mountains of opposition, so *Caleb*, *The Lord is with us, feare them not*. Thus the Prophet animated his man being in feare, and *Hezekiah* his Subjects, *There be more with us then with him*, yet had he none but God to reckon on, and the *Assyrian* had a hundred fourescore & five thousand at least; such is this God of ours, who sayth, *I shall I bring to the birth, and not cause to bring forth, Isa. 66. 9.* who promiseth *Jacob* the worm, that hee shall be his instrument to *thrash mountains to dust*, *Isa. 41. 14, 15.* and what comparison between a worm and a mountain; what other reason is given of the breaking in pieces of all confederacies and associations against the Church, but only this, *For Immanuel*, *Isa. 8. 10.* and it might teach all the world, to say when they set against God, *si collidimus frangimur*, as the earthen pot against the iron rod breaks not the iron, but is it self broken.

2 To stand firm, by setting one foot upon the experiences wee have had of God, and the other upon his promises yet in expectation; for our experience of him, we may argue from his opening of the red Sea, to his opening of *Jordan*. Hee that opened the Sea to bring us into this wilderness; will surely open a River to let us

OUT,

2 Kings 6. 16.

2 Chron. 32. 7.

out. And for his promises to his people, they will eat their way over all Alpes of opposition, God will be the Midwife of them to deliver them of their wombe, as it's said, *He hath fulfilled with his hands, that which hee spake* ^{2 Chron. 6. 4.} *with his mouth.*

3 To fulfill after the Lord, being in incumbrances inward, outward, is,

1 When a man prefers not a quiet *Egypt*, before a troublesome and hazardous adventure upon the Land promised; He will never repent of his choyce of God, nor of his engagements to his cause, though hee suffer for it, and lose by it, he will never say, would God I had dyed in *Egypt*, nor found for a parley with the world and sin, nor found a retreat to his heart, to march away from the cause or work of the Lord.

2 When we misconster not Gods intention & meaning towards us, nor put a false glosse upon his hand that goeth forth against us, like these rotten-hearted *Israelites*, that cryed God would betray them; it is hard when his covenant, truth and love, cannot vindicate him from all possibility of falshood towards us, or forgetfulness of us. Keep up good thoughts of God, that if he bring us not into *Canaan* at the fore-doore, yet after he hath led us about to humble our pride, he will bring us in at the postern, as he did this people; and if he save not *Jonah* by the Mariners, hee may save him by the Whale that swallows him.

3 The third thing is, why his people should fulfill after the Lord; in which I will be brieft, for *Elijah* his reason is enough, *If the Lord be God, follow him*, for all ^{1 Kings 18. 21.} attractives are in him, all remuneratives, all restoratives, and he expects it of his people; commends it in them, and rewards it to them: He expects it, I know *Abraham*

CALEB'S Integrity in following the Lord fully.

saith God, that he will do so and so: Hee commends it, as here he doth *Caleb, he followed me fully*: Herewards it, as here he promiseth, and afterward performed to *Caleb*, and generally they that follow the Lord home.

1 Shall see more of him.

2 Receive more from him.

1 They shall see and taste more of him, for *then shall we know the Lord, if we follow on to know him, Hosea 6. 3.* we shall see him in oftner experiments, and observe the curiosity of his contrivements and workmanship in his ways, and that is one reason why hee crumbles his mercies to his people, and why they have his blessings by retail, that communion and trading betweene his people and himself may be mayntained, and hee more sweetly enjoyed: so the Cloud empties not it self at a sudden burst, but distils and dissolves upon the earth drop after drop.

2 They shall receive more from him, he measures liberally back to them that mete liberally unto him: They that will have their fill of God, must hold on to the losse of a duty or suffering, for usually hee reserves the best and fullest cup to the last; wee know what *Saul* lost by not holding out one moment longer, his men melted from him, the enemy was strong and neer, and himselfe had stayed almost to the end, yet for want of a minute, he lost by it, *1 Sam. 13. 13. Thou hast done foolishly, for now would the Lord have established thy kingdom for ever;* we know not what wee lose by making haste, and not holding up our hands as *Moses* did, to the going down of the Sun.

For the Use or Application of this Point,

Use 1.

First, it meets with the murmuring and disaffected *Israelites*, who, whether out of neutrality or malignity, ful-

fulfill not after the Lord, being either purely privative in respect of this duty; or positively disaffected, of these we have infinite, and of divers principles. It's strange, that men should be no more sensible of the sin of lukewarmnesse, but that our Saviour gives a double reason of it. 1. That they are not stone cold, that is, not so vicious or profane as others, for there are not so many degrees of cold in the lukewarm as in the cold water; but they should consider that the lukewarm are more offensive to Christs stomach, and can lesse be borne by it. 2. That lukewarmnesse is attended with self-conceit and security; *thou sayst I am rich and have need of nothing*, but this security arises out of self-ignorance, by which key whosoever is lockt up, they lye fast. I shall not so much discusse the sin, as the principles whence such indifferency towards, or malignity against God and his ways doth flow. As,

Revel. 3 17.

1. Some are indisposed meerly out of a stupid carelesnesse, lying asleep in the side of our tossed Ship in this great storm, folded fast up in blindness and security, as blanks in a Lottery, and they are but white paper; having nothing written on them; such as these, like *Samaritans* are a kin to the *Jews* when the *Jews* prosper, and disclaim kinred when they go down, being ready to contribute their Eare-rings neither to golden Calf nor Tabernacle; or haply indifferently to both, I meane Popery and purity are to them alike; And such is the case for most part of such poore souls among whom there hath been no vision, their Idol-shepheards having made their people Idols like themselves; not seeing, nor hearing; not having any spirituall sence; nor are they much the better who have had some rare Sermons, most what about Orders and Ceremonies, and such extrinsecals; which

Revel. II. 10.

which have proved as a thrum left in the loomes, to which our craft-masters might more easily tye in their new piece, and if in no other, yet in this respect, deserve castigation; because they have so taken up Pulpits, Pens and Tongues, as to commit waste of pretious time of affections between brother and brother, and even of the substance of practick godlinesse, which hath suffered by such diversion; nor yet are they more awakend, whose Preachers have been but Ethick Lecturers reading morality, whose Ministry hath not been first a fiery Serpent to sting the conscience (for Gods witnesses are called *tormentors of the inhabitants of the earth*) and then a pole to hold up the brazen Serpent to the wounded.

2 Some are indisposed to this duty of fulfilling after the Lord, out of policy, and that is either policy of safety or of temperament.

1 Of safety, as a reed in the stream, which stands because it yields to the tyde and ebbe, and bends the same way as the stream runs; the wisdom of these men (as they call it) makes them stand as spectators upon the shore, while the Ship is tossed at Sea, applauding themselves alone to have hit the right blot, and censuring all others that endanger themselves for the Trnth; If there be deliverance they shall have part in the benefit without their care, cost or trouble, and have share in the winnings though they have nothing at stake: but put case a man is not agreed *in hac hypothesis*, that such or such a cause is Gods, and therefore cannot lay out himselfe in it, or suffer for it. I answer, when men are indisposed towards a duty they can easily plead in Bar, every lesser scruple, or hazirancy of mind, which if they might forbid the action, notwithstanding more preponderating arguments, Melancholy and Satan would have us at such

a passe, as we should do little or nothing, as it is a sinfull thing to ravish the judgement, to go without, or against the dictate of it; so it is dangerous to enslave it to base fears, interests, lusts; the heart is not more fraudulent than in seeking conviction; being like a Clyent instructing his Councell, and laying open all that favours him; concealing the strength of what may be said against him; and when a rotten heart is pitched upon a verdict like a partiall and ingaged Jury, it will hold to it, let the evydence be what it will, resolving to elude the evydence and not see it. And if inconviction of judgment, was but enough to free a man from the sin of not doing a duty, a man might the better rest in it; but since it is not, let every man labour to avoid that perplexity of sinning, if he perform, and of sinning, if he perform not; and to that purpose, not only search the Word of God, but purge his heart from the false byas; nor onely praying, but praying for practick ends; *He that will doe shall* John 7.17. know: and let not the common sense and concurrent judgement of those that truliest feare God be utterly slighted as inconsiderable, for though that be no rule determining my act, yet it is a strong motive of my more diligent inquiry. I conclude with that of our Saviour, *He that will save his life shall lose it*. It is a mans perdition to be safe, when he ought to perish for God.

2 Of temperament, I mean sinfull, such as are they that cry, *Divide the living childe*, or can be content to make a mixture, like the transplanted Nations, *2 Kings 19. ult, Who feared the Lord and served their graven Images*. If there be any that can go so low as to give toleration to Popery (though now the Papists put themselves in such a posture as they seem to threaten to give, rather then take) let him consider that we have bin too

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libe.

Judges 5.8.

liberall in connivence that way already, and is it not therefore *that war is in our gates*; The setting up of *Rebels* Altar had presently stirred up war against them, if the misprision had not been cleared, that no Religion was therein intruded; and what say the messengers of the Tribes, sent upon the Embassie, *Rebell not against the Lord nor against us, Josh 22.19.* We shall smart for it if you do it. Let their Popery and our Popishness go forth at once for ever: and so I would close this point, but that having named the word Temperament, I would not be mistaken, as if I meant to blow the fire which needs no bellows, flaming already out at the house top, to which every good man should bring water and not oil. For *love peace*, saith the Scripture, yea, *seek it when it is wanting to you*, yea and *follow it* when it is flying from you; but yet withall the same Scripture couples peace and truth: peace and holiness in our loving, seeking and following, for we shall have a dear bargain of it, if wee sell truth to buy it, and therefore wee must not play boory with one another, to rise winners, and God who hath greatest interest to be the loser. Wee should be happy in such Treaties, as might not prove a *Trojan-horse* unto us, and which might heal us to the bottome, and not skin us over. And for him that delights in bloud, let *satiare sanguine* be his burden.

3 Some are indisposed to this duty out of feare, as

1 Feare to be engaged, standing with one foot within, and another without the threshold, looking backward and forward, afraid of every new step, saying as *Cesar at Rubicon*, yet we may go back, and of such men there can be no certainty, for as it is said of those that followed *Saul*, *they trembled after him*, 1 Sam. 13.7. and the next news of them is that *they were scattered from him*, verse 11. So is it here.

2 Fear

2 Fear of losse by the Reformation; and such is every *Demetrius*, whose Trade goes down by it; and therefore no wonder if all the Craftsmen cry up their *Diana*; there is but little more reason for ingrossers of dignities and livings in the Church, then for Monopolists in the State, yet let not that Oxe his mouth be muzzled that treads out the corn: If our Churches be made golden Candlesticks, let not Candle-rushes be set up in them: If our Ministers be Angels, they must have wings, and their feathers not so pluckt-off as to prevent their flying; there is no colour of fear of this from a Senate of such Learning, Religion, and already declared resolution, for starve the Nurse, and she must needs starve the Child; the Bird that is to keep the Nest & sit upon the Eggs must have her meat brought in to her, and not flye abroad to purvey for her self; nor makes this any thing against that freeness of preaching the Gospel, which some in simplicity or worse do urge as inconsistent with liberall mayntenance; for even the Volunteer follows not the War at his own charges I say no more but this, that poore pittances and meer benevolences, are but too like a prisoners mayntenance, whose small allowance, and almes-basket to boot, keep him still hungry.

3 Feare or hatred of the purity of Ordinances, and power of Religion; of which thousands will say, as they of Christ, *Mal. 3.2. But who may abide the day of his coming, and who shall stand when he appeareth, for he is like a Refiners fire and Fullers sope.* This root bears Gall and Wormwood, *Deut. 29.18.* unto such the burning and shining light of the Ministry is terrible; and the more, when they shall not be able at pleasure to hamper it in the old snare of Ceremonies, or bring upon it the old Extinguishers with that facility as wont; it is a mark

of a *Philistine*, if the Ark of God smite him with Em-
rods and afflicts him, it serves not the *Israelites* so.

4 A scrupulous feare of sinning against authority,
and in truth the tenderesse of the conscience in that
point is to be approved; for God hath so hedged in Ma-
gistracy, *whether the supream or subordinate*, that who-
ever breaks through that hedge, shall feel the thorns in
his sides, and therefore conscience must acquit it self,
of it's warrant and sincerity, that it seeks nothing but
the saving of the Ship and Master from the violence of
the storm; and in that case once speaking *Assa* said rea-
son, who having saved her self, yea and saved her Master
from the Sword, against his own will, did thus plead
against his anger, *What have I done unto thee, that thou hast
smitten me, was I ever wont to doe so before time.*

1 Pet. 2. 13. 14.
Num. 22. 28. 30

Use 2.

Ezek. 14. 21.

Let this point help forward our Humiliation this day,
for our not following the Lord fully, and is it not time,
when our former rebellions against and provocations of
God, do now plead against us by the first of Gods 4 fore
judgments, the Sword, and that Sword the forest of all
Swords, which kind may yet doubtlesse be cast out by
Prayer and Fasting: nor shall I now at this time set in
order before you our former Nationall sins, for which
God hath been a *Moth* unto us, and is now become a
Lion; for from so small a thing as a *Moth*, doth he threat-
en to be a *Lion* unto *Ephraim*, *Hos. 5. 12.* &c. Let us
rather apply our selves to take notice of such marks of
Gods displeasure as are now upon us, since wee came to
the borders of our happinesse, and observe the reason
why we are waisted from the shore so far into the mayne
back again. When was the venome spirits of men so dis-
covered as now of later times, *When I would have healed
Israel; the sin of Ephraim, was discovered, Hos. 7. 1.* Hea-
ling times are discovering times; and have we not cause

to look for that in *Joshua 24.20.* namely, that the Lord should turn to do us hurt, and consume us after hee hath done us good; or for that in *Numb. 14.34.* *Yea shall know my breach of promise*; Our Ark is like *Noahs* floating upon the waters. Wee have many that are weeping for *Tammuz*, thirsting for the return of their *Adonis*, wee *Ezck. 8.14.* have bitter murmurings and eruptions of Gall against God and his Truth, we feare our remedies; wee are full of divisions, sinfull, paxall in Church and State. Wee abound in jealousies, a just punishment of our provoking God to jealousie of us by our former dalliances with superstition. *Wee are discouraged because of the way, and speak against God and Moses, Numb. 21.4,5.* and therefore hath the Lord sent fiery Serpents amongst us, that bite us and even devoure us, Religion is torn into divisions and fragments, the swarme is up and settles in so many places, as without great mercy, they will never be got into one hive; such symptomes do wee put forth now that God is healing us; and are come to such a crisis as makes our hearts to bleed, what is there in *Ireland*? what in *England*, but *pila minantia pilis*? *quis talia fando*? What Monster of cruelty can endure to see his Mothers bowels so ript up. Where are our publick spirits remote from mixture of private ends? What Souldier is willing to forget his *auream messem*, or golden harvest, and rather be bankrupt by grace, then make the State bankrupt by war? What Delinquent rather offers up himself to Tryall, and saith, *Take mee up and cast mee Ionah 1.12.* forth into the Sea, so shall the Sea be calme unto you? Surely God will fetch our pride out of us by strong hand; if we take not off the head of it, and cast it over the wall, to prevent his indignation; and yet we have marvellous mercies too, if we had eyes to see the. God hath evidently shown that he is in our burning-bush, we had other-

wil be in ashes by this time, and so wee are like the flint between the hard hammer and the soft pillow, and have cause of the best kind of humiliation, which is to love and weep, as that woman did: if we be not battered into the mould, why are wee not melted, that wee may run into it: and let these humiliations be continued in their vigour, that frequency beget no formality; for the valley of Achor is given to us for a door of hope.

Hosea 2. 15.

Use 3.

Let it set an edge upon you to fulfill after the Lord.

1 When he goes before you, that is, *excursus*.

2 When he flies from you, that is, *divans*.

1 When the Lord goes before you and invites you yet after him, by making the track of his feet evident; we must not sit still, when his Cloud ariseth to move forward, it's safe to march after it: and surely if God beto be seen. 1 In nicks of time, *Tanquam a machina*. 2 In working or creating good out of evill, hope out of despaire, furtherances out of oppositions, &c. 3 In seasonably discoveries of Clouds, while they were but like a mans hand. 4 In ministring or suggesting timely antidotes or preventions. 5 In entangling the Spiders in their own web, or bringing down enemies by their own hands. 6 In drawing hopefull blessings on, upon their way above our first thoughts or ayme, as he drew on *Luther*, whetted by importunity of Adversaries; then is God gone out before us, wee may see his footsteps in all these ways, therefore follow him.

2 When he flies from you, yet then follow him fully: Doth he hide his face, delay to heare, lengthen our danger, are things in worse state with us since *Moses* came: are Treaties abortive, Fasts imprevalent: &c. let us not turn back and say, *This evill is from the Lord, why should we wait upon him any longer?* There is reason that

that God should be sharp, wee have inveterate stains to be wash't out, which will hardly be got out, untill the cloth be almost rub'd to pieces: Christ came with a shaking of the Heavens and Earth, and all the Nations, *Hag. 6. 7.* after such concussions, *The desire of all Nations shall come*; nor did Christ rise out of his grave without an Earth-quake, *cum duplicantur lateres venit*, Moses; for how could mercies be wonders, if straits were not wondrous; though obstructions be obstinate, yet Christ will come in to his people, even when *the doores are shut*: presently after *Marahs* bitter waters, God brought *Israel* to *Elim*, where they had twelve Wels of water, and threescore and ten Palm-trees, *Exod. 15. 27.* God hides himself to be sought, delayeth to be importuned, flies from us to be followed.

I will add but a word or two of encouragement.

1 To all.

2 To you our Honourable Senatours.

1 That which I shall say to all is this, that if we fulfill after the Lord, wee shall cut shorter our travails and troubles: so had this people done if they had followed the Lord fully at this time, wee lengthen our miseries by shortning of our duties, and the Lord keeps aloof from us, because wee lye aloofe from him: God is disabled from doing great works among us by our distrust, *He could do no great works among them, because of their unbelief*, sayth the Text: Or admit we be long holden off our happiness, as *Caleb* was kept out of his promised inheritance forty yeers, yet shall Gods promises fill our laps at last, the longer day God takes to make payment, the more he gives us at the last. If he come not to heal *Lazarus* while he is alive, we shall lose nothing by it, for he will come to raise him when he is dead.

dead, therefore let us follow him fully, both by prayer, and all possible contributions to his work, and cause, and Gospel; what if we have not an eare-ring left, so that the Tabernacle have it: water wee see puts it selfe to extremities, and contrary to particular nature, rises upward *ad prohibendum vacuum*, to prevent a fraction in the universe, who is likely to save his own Cabbin when the Ship founders; but it may be the work sticks, and it may beat thee, why is not thy shoulder at the wheele, when the Cart is stalled; though *Israel* stick at first in *Egypt*, yet they went out at length with the *Egyptians* leave, and not a dog (as the Text saith) moved his tongue against them.

Exod. 11. 7.

2. To you of Senatorian order, be you encouraged to follow the Lord fully, and let not the Luminaries of the highest Orbe be slowest of motion, you have need of encouragements, that you may scatter the obloquies, the scandalls, suspitions, jealousies had of you, and endure the contradiction of such as are affraid to be healed: In the Universities they complain their Muses lye a dying, O let it never be by or under your hand, but onely teach them as of old they were feigned, so now really to frequent and be Mistresses of purer fountains: Some cry out that Religion will be changed, and that there will be an alteration thereof; If this Objection arise from this, that the Ceremonies and usages hitherto offensive and burdensome, are likely to be abolisht, what can be said more against them; for it is not time to cast them out, the rather, because they are accounted such immoveables, that to remove them, is to commit waste upon the very freehold it selfe; It's time to break the brazen Serpent, & to call it *Nehushtan*, a piece of brasle, when it's idolized; or if rather the quarrell arise from that pure administration

tion of Ordinances of worship which is desired, is it not as void of reason; for shall perfective alterations be accounted destructive, doth the changing of the Tabernacle into a Temple, wherein are ten Candlesticks for one and more settledness and beauty, imply any change of Religion? Others finde out as many Religions as wee have Articles of Doctrine, nine and thirty, and upbraid us with Sects and Schismes, &c. which truly are but misery, and fill us with scandals, shame and sorrow, yet this I may say, that if every severall or new opinion, makes a new Religion, then wee have more then so many: If not, then doubtlesse wee have fewer, but whatsoever it be, it is but a fond thing to say there will be no building, because the timber, stone, materials lye yet in confused heaps. I beseech you to set on work hewers in the Mountains, and stone-squarers, to prepare timber and stones to build the Temple, that our *Jerusalem* may at length be a City compact together, and at unity in it self. And as for all aspersions and reflections upon you, follow the Lord fully; and as the eclipsed Moon by keeping her motion, wades out of the shadow, and recovers her splendour, so shall you, *For ever.* 2 King 5. 15, 18. Isa. 54. 17.
ry tongue that shall rise in judgment against thee thou shalt condemne; and this is the heritage of the servants of the Lord.

For the confirming of you in following after the Lord, I might put you in mind, what Gods people have done for God in pressing extremities. Namely,

1. Doing that which saving the pressing case, it might be questioned whether they ought; an instance whereof we have in *Phineas*, *Numb. 25. 13.* who by an act of zeal, turned away the neer approaching wrath from *Israel*, and made an attonement for them, by such a sacrifice as it's

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doubted

Esther 4.16.

doubted by what warrant hee offered it up, I meane the execution of Delinquents, and yet is justified and highly extolled by God for it. And so *Esther*, in a time of extremity, put her self to do that *which was not according to the Law*, to draw forth her people out of destined destruction; nor do I know how she could have answered it to God, if her particular observation of that humane Law, had forbidden her the rescue and preservation of a whole Nation of Gods people; and yet the Law she broke was capitall, as she saith, *Verse 11.* and therefore she goes on with this resolution, *If I perish I perish*, whereby it appears shee could in this case have comfortably perisht in the breach of that known Law.

2 Standing to it, so as it might be questioned whether it was needfull, and it is the case of *Daniel*, Chap. 6.10. whose keeping his thrice a day devotions, and opening his windows towards *Jerusalem*, not abating of the nuber of his Prayers, nor performing them in a more concealed manner, to have avoided the malice of his accusers for one Moneths time (for no longer was the Interdict to last) may seem more then needs; yet hee did not budge a jot, nor abate a circumstance, because he saw his Religion was stricken at, and his sincerity put to the tryall, which he was resolved to maintain with (as I may so speak) a holy obstinacy, whatsoever came on it. I do not urge these examples, to precipitate any man unto rashnesse, especially in cases not thus circumstanced, but to shew how fully they went after the Lord, in that wherein carnall wisdom might and would have found sundry specious elusions to have evaded the duty.

I shall resume the exhortation in a few words, as touching your advancing and setting Gods interest, and then hee will settle yours; *Hee took out of all the Cities* (saith

2 Chron. 14.5.

(saith the Text) *the high places and Images, and the kingdom was quiet before him*: If you will build God a house, he will make you an house; as it was said to David, labour ye therefore to set up the Evangelicall worship and regiment of Christ, so as there may not be one *howbeit*, ^{1 Chron. 20. 33} if possible, as there was in that of *Asa*, *Howbeit the high places were not taken away*; which work we shall bring to best perfection, if we adhere to the Word of God, and print after such an originall as went before all editions of error: not that I would tye any man to such examples, customes, constitutions of the Word, as were meerly occasionall in their both rise and use, and respective to times then being, for what would that differ from a superstitious valuing of the brazen Serpent, after the use of it was out, because it once had institution of God; but of this point no more now: My businessse is, to excite you to follow the Cloud, and the Rock shall follow you; let Seedsmen be sent forth into all our fields, that the people may be taken by the conscience, and not only conformed by Law, for the strength and continuance of a Reformation, lyes not all in the Magistrate, but in this, that the people receive the truth into them and among them, who otherwise will be but as Hens in a coop always boaking to get out which was the reason that they were so up and down in *Judah*, according as they had remisse or religious Princes; and by this means also shall Popery be profligate, and Papists converted a little better, then meerly by oath of Supremacy and Allegiance, which breed such a generation as is contrary to rule of Philosophy, which is *Generatio unius est corruptio alterius*, whereas these new Protestants are Papists still.

Finally, If there be some crosse springs in the locke,

some prophesie may lye against our present hopes, for God hath his *arcana Imperii*; or if necessity of times, unripenesse of the people, shall retard the work, so as it shall be said, *so many years was this Temple in building*, yet I say to you as the Lord to David, *2 Chron. 6.8. Thou didst well that it was in thine heart*: and let but a right spirit (namely a spirit of adherence unto, and acquiescence in God) carry you on to fulfill after him, and then, though Caleb through the peoples rebellion, wander in the wilderness forty yeers, and be kept off his promised reward; yet hee shall come into possession thereof at last, *and his seed shall inherit it*, and so I should come to that which remainys in the words, as namely, That

Doct. 2.

He follow the Lord fully proceeds from another spirit, than the unbelieving Israelites are acted withall: and this spirit of Caleb was cleerly that which the Apostle calls a *spirit of Faith*, in closing with, and cleaving unto God alone. I cannot particularly handle this point, only be bold to cast in a word or two towards the setting of the lyas right way, else a man may run and never obtain. If wee would have the hand of the Diall to point and goe right without, the wheels and poyses must be right within, and we must not onely look at the work wee have to do, but also to the principle within us, that it be a right spirit, for there is no question but that a man of no fitall disposition towards God, may be Gods tool or instrument, or (if ye will) Gods servant, to performe such or such a service right in Gods sight, I shall not need to shew how far a man may goe, and what adventure hee may make in a good cause upon other reasons, principles and motives than proceed from a Gospel spirit; *Cyrus* proclaims liberty to the Church, *2 Chron. 36.22.* yet was he a man *that knew not the Lord*. I doubt not but a

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Protestant upon a dogmaticall faith or beliefe of his tenets and principles, might among Papists die upon them, and yet come far short of salvation; how far would the name of *Abraham* or *Moses* have carried a *Jew*, even a *Jew in letter*? Martyrdom is no merit.

Let every man therefore take heed to his spirit that hee Mal. 2. 16.
deal not treacherously, for howsoever your good service perishes not to the Church or Common-wealth, yet it perishes to you, if you be not carried with hearts full to God. Many a man is a Carpenter to build *Noah's Ark*, wherein himself is not saved. There are many rest in their meer opposition to, and hate of Popery, as if that should seal up their salvation; and many again will reason thus, The cause wherein I am is good, it will swim out its gods, and that is their plea. Alas, this is not all, for be the Protestant truth never so cleer to thee, and be the cause thou art in never so good, yet thou mayest be lost in it, as the *Egyptians* were lost while they went in the same path, wherein the *Israelites* were saved; therefore pray and seek for such a spirit of chusing and following the Lord thy God, as may ensoyle thy actions or outward works; and then beside the acceptance and testimony thy ways shall find with God, thou shalt be able to go through, & fulfill after the Lord, which a man upon naturall parts, and strength of morall principles or virtues, shall never do, *for youths shall faint and be weary, and young men shall utterly fall, Isa. 40. 30.* that is, men of most able self-sufficiencies, who though their motion was swift before, yet when they come to the centre of their own ends, they rest and proceed no farther; such a spirit therefore as *Caleb* had, doe you restlessly seeke of God the giver of it to them that ask him, that being sincerely carried, (which in great and glorious actions is the

2 Chron. 31. 21

more hard) you may reap the *Euge* of a good conscience, which is better then the *Hic est* of all the World: and not only so, but there will be more hope of the worke when it is carried on by such hearts; as God said of *Davvid*, he was a man after his own heart, and what follows, *He shall fulfill all my will*, *Acts 13. 22*. And of *Hezekiah* it is said, that in every work that he began in the service of the house of God, and in the Law, and in the Commandements, to seek his God, *he did it with all his heart, and prospered*; such hearts, such successe wee pray to them that are now engaged in this great work, that so promises with the entayle of them upon Posterity may follow such *Calebs* for ever.

FINIS.



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Die Mercurii, 30. Novemb. 1642.

IT is this Day Ordered by the Commons now assembled in Parliament, that Mr. *Vines* shal be desired from this House, to print the Sermon he preached before this House at Saint *Margarets* Westminster, this Day at the publike Fast; And it is further Ordered, that he shall have the usuall priviledges as others formerly have had, that none shall Print or reprint his Sermon, but those whom he shall appoint.

Henry Elfyng, Cler. Parl. Dom. Com.

I appoint *Abel Roper* to Print this Sermon.

Richard Vines.